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Fly Your Banner.

No other preacher in the world occupies a position so desirable as the Brethren minister. In the relation he sustains to the unconverted world is found no complication that should in any way compress or weaken his power to do good, or impair his efficiency in proclaiming the living Word. No human creed, no man-made rules, no priestly dictation, no formalism, no heinous doctrine, no omissions of what has been divinely commanded, no cumbersome additions to father and support, no obligations other than loyalty to Christ and his cause, is he obliged to carry, obey or defend. His privilege is to preach only Christ, his cross and his resurrection; the baptism as given to the original and Apostolic church; the observances of all ordinances of the Lord's house; and compliance with the commands of the great Master teacher, as he delivered them for the lasting salvation of the human family.

With a banner thus inscribed, no man should be ashamed to go up on the breadth of the earth, in dignified simplicity and open his mouth and speak—speak of the unfathomed love, the unexplored riches and the revealed beauties of the saints' repose; and invite the alien and stranger to come home.

Fly your banners, brethren; let the world know that Christ lives, and lives to prepare mansions for all who will prepare to enjoy them. May no one be ashamed of the Gospel of Christ and the Faith of the Saints.

Fly your banners, brethren.

Living to Eat.

There is quite a difference between living to eat and eating to live. It is our privilege to eat to live; we should have a higher ambition in life than to live to eat, simply.

Our mind was directed to this thought by a facetious remark dropped by one of our exchanges with reference to the proposition to give the ballot to the Indian. What, remarked the humorous editor, would the Indian do with the ballot if it were given to him? He could not eat it; and an Indian don't know what to do with anything he cannot eat. Applying this remark to the untutored Indian it is not only humorous but truthful as well. An Indian, in his wild state lives to eat, and don't know what to do with anything he cannot masticate, and digest. This is a characteristic of barbarism. Civilization brings with it a multiplied number of wants. Some of these are on a par with the chief want of the savage, while others are of a higher and

more refined character. We shall not have reached the highest stage of civilization until all our wants are elevated above the earthly-sensual. And this accords with our beautiful Christianity. Christ said "Place your affections upon things which are above, and not upon things which are upon the earth." "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord." "Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body what ye shall put on." "The life is more than meat and the body more than raiment." "And seek not what ye shall eat, or what ye shall drink, for all such things do the nations of the world seek after." "But rather seek ye the kingdom of God."

A person who follows this advice of the Savior is very far removed from the savage who finds no use for anything he cannot utilize to satisfy his carnal and sensual appetite. It is the same with every one who uses the things of this world as not abusing them; such eat to live, and live to glorify God and benefit their fellowmen. They make use of the things pertaining to this life with the grand purpose in view of securing unto themselves and unto their fellowmen an interest in the life which is eternal. And everything which goes to elevate and refine the mind and feelings of the race—everything that cultivates true manhood and womanhood—everything that lightens the burden of life, shortens the hours of toils, and brings light and love and sunshine into the families of the toilers by enabling them to devote part of their time to the cultivation of the mind and heart, is in harmony with the teachings of the Master and tends to elevate from the savage to the civilized state. But there are many outside of the Indian or the savage condition of the race who are still in thoughts and aspirations bound with him in that they cannot appreciate anything they cannot eat, and only live to eat. That is to say all their toiling and planning has no higher object in view than to enhance their worldly pleasures, and these only of a sensual and carnal nature. They may have accumulated wealth, but they do not know how to use it only as it tends to gratify this ruling passion of their lives. Their storehouse and larder is full; they have more than they can eat at present, but their chief desire seems to be to provide for some away-off-to-morrow when their stock of provisions might become depleted and they would have nothing to eat. In the midst of plenty starvation is staring them in the face of their disordered imagination. They have no love or ambition for anything else than to eat and they want piles of provisions all around them in the shape of fertile lands, large storehouses, stocks and bonds and bank accounts. Of course with many the thought may sometimes strike them that they may die before they get everything consumed, but they want to be sure that they will have plenty to eat as long as they do live, so they go on adding dollar to dollar, acre to acre, until they close their eyes in death, and when they die the only epitaph that could be

appropriately inscribed on their tombstone would be these words: They have lived to eat, but having fed on the food which perisheth, they have died perishing for the want of food that nourisheth unto life eternal.

Capital Punishment and the Bible.

A brother in California asks whether Romans 13:4, justifies capital punishment, and for the number of Scripture texts that do.

Romans 13:4, cannot be construed to authorize or justify capital punishment, neither are there any passages in the scripture that do.

Under the Mosaic economy death was commanded as a punishment for various crimes and was inflicted in many instances as that divine law directed; but the ministration of death is a thing of history, and is no longer in force. To bring it forward now and make it justify capital punishment, would be robbing the grave to get authority to sanction the death penalty. We are now living under a divine ministration that proclaims peace and good will toward man.

The thirteenth chapter of Romans is an explicit statement of the duties of the ruler and subjects to each other, and the relation they sustain to one another.

This scripture is based upon the premise that the ruler is a just and godly man and will rule according to the fixed rules of an intelligent commonwealth; and not according to the demands of a jealous or depraved heart. Therefore the correct civil ruler is not a terror to good works, but to the evil, because he is intrusted with the authority of defending the rights, privileges and persons of his subjects.

Bearing the sword is not a symbol of capital punishment in Scripture language that we know. In Romans 13:4, reference is made to the custom of princes in that day, who had certain officers going before them, bearing the ensigns of their authority; and, in this light, the apostle simply says that they bore their emblem of authority to a purpose, and not in vain; and that the Christian should not suppose that his profession would license him to disobey the laws of the commonwealth of which he was a citizen.

The living Scriptures do not authorize or justify capital punishment; and those which were done away are no longer mandatory.

Trine Immersion by Mennonites.

A brother sends us a clipping from a secular newspaper, telling about a great revival of religion in Berks county, Pa., by which hundreds are being converted. In connection with the report it is stated that "A sect known as the Mennonite Brethren in Christ, have organized in many small towns,"—and that they baptize by "the clergyman wading into the water to the waist, taking with them men and women converts, whom they immerse in the icy water three times, the crowd singing songs." What our brother thinks remarkable about this is, that the Mennonites should baptize in this way, and wants to know of us whether they have departed from their practice of pouring in

baptism. To which we answer: The Mennonites are divided into many divisions and each one of these differs from the others in some of their practices. The subject of baptism has been included among some of their disputes, and while the main body of Mennonites as at present constituted, adhere to pouring, there are some who go down into the water to do the pouring, while others go down into the water and when there, Philip-like, baptize (immerse) their converts. The Mennonites alluded to by the "World," are no doubt a progressive class of Mennonites who do not ground their practice on usages of their brethren of fifty or sixty years ago, but go directly back to God's word for the authority for their teaching and practice.

It is, however, claimed by Mosheim, in his church history, that originally the Mennonites baptized by immersion; but, of course, the Mennonites of the present day who do not immerse dispute the authority of Mosheim.

The Catholic row at Saint Procop's church, Cleveland, is still being continued. It consists in the congregation claiming the right and attempting a forcible entrance into the church, contrary to the views and power of the bishop. Both gentlemen and lady saints take part in the fight. One woman caught officer Wilson by the whiskers, pulling out a whole handful, in her zeal to protect her rights to worship in the church of her choice; or as the other side puts it, "in her unholy, unsanctified attempt to enter the sacred portal." Such scenes are a stigma and a disgrace on Christianity, and affords rich diet for infidels and scoffers. One redeeming feature in this contest is, that the warriors, though professing to be Christians, do not especially claim to be nonresistants also.

The Mahdi, the notable character of Africa now, was the son of a carpenter. It is said that he is constantly muttering prayers.

The Czar of Russia and the Pope of Rome are at loggerheads with one another. The Pope claims authority because he is the descendant of St. Peter, and is God's vicegerent upon earth; while the Czar has intimated that he intends to exercise supreme authority over the Roman Catholic bishops as well as everybody else in his dominion. We don't know which is the conservative or which the progressive in this conflict.

A sect of Anti-Deists, in Paris, propose to suppress the name of Deity in all the languages of the world. This is the greatest vaguery of modern times. Some years ago a French infidel attempted to suppress the Bible, and declared that in less than a hundred years it would be abolished from every institution of the land. About the time the hundred years were completed the house in which he lived and wrote infidel literature was packed with Bibles from floor to roof; and his old infidel printing press was used to print Bibles. The Bible is now read in two hundred and thirty-six different languages; and to attempt to undo this work which God has ordered, would be more foolish than was the erection of Babel.

It is seldom that scenes so heart-rending as the burning of helpless maniacs take place, like the one last week in Philadelphia.

The article in another part of this issue, entitled Golden Moments, by J. H. Worst, affords food for thought especially for young men, and we hope it will not be overlooked by that portion of our readers.

Spontaneous movements in favor of Christianity are springing up in various sections of Japan. "Christian communities," says the *Evangelical Christendom*, "and even churches are organized and maintained, some of which are not connected with any foreign missionary organization. Indeed, it is often impossible to tell who planted the seed from which these communities have sprung."

The latest, in the way of evangelistic work in this country, is that of a young man named Thomas, whose motto is, "I preach Christ and him crucified." He is but a mere youth, but such is his power that his audiences rival and even excel those of Mr. Moody. His aim is to preach to the masses—the non-church goers, and he is succeeding in getting such together to hear him.

Lutheran authorities claim that the Lutherans throughout the world number about 45,000,000, or nearly one half of the Protestant Christendom. In the United States there are: Ministers, 3,800; congregations, 6,634; communicant members, 891,931. The General Synod of the Evangelical Lutheran church in the United States, at the close of 1884, had 876 ministers, 1,460 congregations, and 131,018 communicants.

Mrs. ex-President Hayes lately presided at the reception of the Loyal Legion at Cincinnati, where the punch-bowl figured and champagne luncheons were served. It is held by some that that Mrs. Hays, by doing so, compromised her well-known temperance sentiment. It must be remembered, however, that she was only a guest. If she had been the hostess, it would have been different. It is bad enough, however, that her example, while at the White House, was not heeded on this occasion, as it should have been, out of respect for the distinguished guest, if for no other reason.

Through a correspondent of the Bible society, we learn that the extensive circulation of single Gospels in China, is telling on the people in a way no statistics can tabulate. There are at least 20,000 scriptures in circulation in Kansuh, a remote province in the extreme Northwest. During a recent journey, a missionary was told by the innkeeper at a market town that many people there were worshipping Jesus. The missionary says: "I thought I must have misunderstood him, and replied, 'I hope many will worship him when they know him.' He continued: 'They worship him now according to the books you sold here last year.' Further on at Tihnan, a man came up to me in the street, looked at the Gospel, and exclaimed, 'Coming it is Jesus, going it is Jesus;' meaning, we hear nothing but Jesus nowadays. At no distant day, Jesus' books will outnumber Confucian."